

Syn. 8. 54. 118

St. Paul

to the P

Corinthians

Chapter I

Paul, an apostle of Jesus Christ

by the will of God, to the

church of Corinth

Grace be unto you and

peace from God our Father

and from our Lord Jesus

Christ, who is the Father's

glory, and who is the Father's

will, who is the Father's

word, who is the Father's

image, who is the Father's

likeness, who is the Father's

substance, who is the Father's

being, who is the Father's

life, who is the Father's

light, who is the Father's

truth, who is the Father's

righteousness, who is the

Father's holiness, who is the

Father's glory, who is the

Father's power, who is the

Father's wisdom, who is the

Father's love, who is the

Father's mercy, who is the

Father's goodness, who is the

Father's kindness, who is the

8. xps

467,95

59...594,5

## **T**o the most victor

our prince Henry the eight, by the grace of  
God kynge of Englande, Fraunce, and Ire-  
lande, defender of the faith, and supreme  
heade of the church of Englande, and  
Islande, immediately nexte unto God,  
hys humble and most faithful  
subjectes of the royalme of  
Englande wyl shew  
everlastynge.

**P**ythondye complayneth the poore com-  
mes of thes your maiesties royalme,  
greatly lamentynge thei, a true mysere-  
ble povertie, and yet moche more the most la-  
mentable and moze then wretched estate of  
thei children and posterite, whose miserie  
foresene and thorowly considered, is a ought  
of very nature, to be more dolorouse and sor-  
rowfull unto every naturall beiste then that  
whych we our selves fele and tolkynge. For  
many yeres tofore, your highnes poore sub-  
jectes the same impotent creatures of this  
royalme, presented your highnes with a pye-  
tifull and lamentable complaynt, imputynge  
the herde and chiefe cause of thei penurie  
and lacke of helpe, unto the great and intol-  
erable nombre of thallant and sturby beggers,  
whiche had by thei subtil and craftie de-  
vise in beggynge, gotten into thei handes  
moze then the thyrde parte of the petye reue-  
a. ii. newse

newe and possessions of thys your hyghnes  
royalme. where vpon (as it seemed) your high  
nesse (sckynge a redyelle and reformation of  
this great & intollerable enozmitie: as a mercy  
full father ouer thys your naturall countrey,  
moued wyth pyttie towards the myserable  
and pyttifull numbre of blynde, lame, lazar, &  
other the impotent creatures of thys youre  
royalme) hath wyth moste earnest diligence,  
supplanted, & as it were, weeded out a greate  
numbre of valiant and sturdie Witches, Fry-  
ers, Chanones, Heremites, and Nunnes,  
whiche disguised ypocrites vnder the name the  
contempt of thys worlde wallowed in the sea  
of the worlde welthe. And to the intent youre  
louynge and obedient subiectes myghte the  
better be able to releaue the needy and impo-  
tent creatures, you toke from them the great  
numbre of gylted beggers, whose holynes was  
so fast rooted in the hartes of vs (your pooze  
cōmonse) thorough the false dilusions of the  
foresayd sturdye and valiant beggers, that  
we wolde not stycke to go an hundred myles  
on oure bare feete to seke one of them that  
we myght not onely bestowe our almeise vpon  
them, but also do them reuerence and honour  
none other wyse then yf they had bene verie  
goddess. yea whē your hyghnes had ordeyned  
that all these foresayd beggers shoulde be vt-  
terly abolysched, neuer to decreaue vs of oure  
almeise any more, we lyke men alwayes brou-  
ght vp in foolyshe superstition of these false  
pharis



pharisees and flaterynge hypocrites: knewe  
not the obedience that we owe to you our na-  
turall and moste ryghtfull prynce, but incons-  
tinent fell in an vpprooie, cryenge, oure holpe  
dayes, abbays, and pylgrymages none other  
wyse then the Ephesians dyd agaynst the e-  
lecte vessell of God saynt Paule whē he said  
that those are not goddes whiche be made  
wyth handes, and as the Jewes dyd agaynst  
holy Steuen when he sayd that God dwel-  
leth not in an house made wyth mans hande.  
yea had not god wrought on your parte in a  
peasynge that Roide thynge thys realme  
had euen then bene lyke to haue bene vterly  
decayed. For euen those whome your hyghes-  
nes had called together to assyst you in þe dan-  
gerous tyme, were for the moste part, so bent  
to the opinion of the other, that many of the  
woulde not stycke to saye. when we shal come  
to the batayle we knowe what we haue to do  
But nowe (the Roide be praysted therfore)  
that youre hyghenesse ha the synystred that  
your godly purpose, wythout the bloodshed  
of your poore cōmons, and that the woide of  
God hath bene so set forth & taught by youre  
cōmaundement, that every man that lusteth  
may therein lerne hys dutie & office: we are ful-  
ly perswaded that al suche as resyst the po-  
wers whom God hath ordeined and appoin-  
ted to reule & gouerne the multitude of thys  
woylde, do not resyst man but God. Be you  
certein therfore (moste gracions prynce) that

we your moste obedient subiectes, walkynge  
in the feare of the lord, wyl not from hence  
forth (so longe as the knowlege of godes  
worde shall reigne amongyst vs) attempte  
any such so diuylishe enterpryse, as to rebel a-  
gaynst your highnesse our moste naturalle  
soueraygne and leage lord, ether for oure  
fathers popishe traditions, or other oure  
owne fantasticall dreames, not wythstan-  
dyng that the remnant of the sturdye beg-  
gers (not yet weaded out) do daylie in theyr  
wyrtynge, counsels and preachynge sterc  
vs ther vnto, for what meane they in theyr  
sermons when they lament the great discorde  
and myserable estate of thys our tyme, wylh  
ynge that all thynges were nowe as it was  
xx. yeres syne: but that they woulde haue a  
pope, pardones, lightynge of candles to yma-  
ges, knockynge and knellynge to them with  
rennyng hither and thither on pylgrimages  
besydes the infinite nombze of purgatorie  
hoysleaches, on whom the vengeance of god  
is so manifestly declared for theyr beastly  
suggerye that the very places where they  
dwelt are not thought worthy to be the dwel-  
linges of men but the caues of brute beastes  
and venomus wormes. They tell vs what  
vice, vncharitablenesse, lack of mercye, diuer  
site of opinions & other like enormities, haue  
raygned cuer sence men had the scripture in  
englyshe, and what is thys other, then to  
cause mens consciens to abhoze the same as the

the onlie cause and original of all this: They  
saye that it sufficeth a laye man to beleue as  
they teache, & not to medle w<sup>th</sup> the interpretaci  
on of the scriptures. And what meaneth that  
but that they wolde haue vs so blend againe  
as we were when we wooulde haue faughte  
agaynst oure naturalle prince for the mayn  
tenance of theyr popish traditions and pur  
gatorie patrimonie: They can not abyede  
this name, the worde of God, but they wold  
haue the scripture called the commaundemēt  
of God, and what meaneth this but that  
they are the same enimie of God whome  
that two edged sword shall dystroye: final  
lye, they haue procured a lawe that none shal  
so hardie haue the scripture in his house on  
lesse he may spende .x. li. by yere, and what  
meaneth this but that they woulde samyshe  
the Colles of the residwe witholdynge theyr  
foode frome them. we appealle to your high  
nesse iudgement in this behalfe, whether  
thys lawe be indifferent or not. If none  
shoulde be allowed meate in youre hyghnesse  
house, but suche as were clothed in velvet  
wth chaynes of golde about theyr neckes,  
what seruantes woulde youre maiestye haue  
shortle: what seruetynges woulde youre  
seruantes be aboue all other: For no man  
withyn your realme maye refuse to dooe you  
seruice, hath God put immortall Colles  
in none other but suche as be possessioners  
of thys worlde: dyd not Christ sende worde

a. iiii.

to

to John the baptist the poore receaued the  
gospell? And the gospell that they shotte vp  
from vs, was it not the wyttynges of poore  
fishare men and synple creatures, euen  
taken for the dregges of the worlde?  
were not the settars forth of it and the pro-  
phetes also persecuted, tormēted and slayne?  
And whye dooe thes mē dissable them for rea-  
ders of the scriptures, that are not endued  
wth the possessions of this worlde: vndon-  
redlye ( most graciouse souerayne ) bycause  
they are the verie same that shot vp the kyng  
dome of God befoze men, they enter not the  
selve nother suffer they them to enter that  
wolde, they are lyke to a cure dogge lyinge in  
a cocke of heye, for he wyl eat none of the  
heye him selve nother suffer any other beaste  
that cometh to eate therof. But some wil say  
they were not al sturdie beggers that were in  
the parliament whē this lawe was stabled  
for many of them, and the most part were se-  
culare men and not of suche habilitie that  
this lawe wolde permet them to haue the  
scripture in theyr houses, wherfoze this lawe  
is indifferent, and takerh not the worde of  
god from vs but we with oure full consent  
haue commytted it to them in the sayde lawe  
lymptted. where vnto we aunswere that yf  
we haue gyuen it ouer from vs to the posses-  
sioners of thys worlde, we maye well be  
lykened to the Genazarites whychē despyed  
Christe to departe from theyr countrey. And the

the lurking night bydes that can not abyde  
the byght beames of the sonne. we may bold  
lye affirme that what man so ever doth wyt-  
tynglye and wyllyngly forsake the knowlege  
of the lyuely worde of God, the foode of our  
soules, and lyght of our footesteppes, is none  
of the flocke of Christe for as moche as hys  
shepe heare his voice and reioyce in the same  
Dyd they that toke theyr names of any Phy-  
losopher shutte vp theyr maysters doctrine  
from them selfe? dyd they not thynke them  
selues unworthe to be named after theyr ma-  
sters vnlesse they knewe theyr preceptes and  
reules? dyd not the Monkes, fryers, & other  
the superstitionse religious: employe al theyr  
studye to knowe theyr reules and statutes?  
Do not the Collegiers at thys daye sette the  
bake of theyr statutes at lybertie streghthlye  
comaundyng eche felowe vnder payne of pu-  
nyshement to employe them to haue the tho-  
rowe knowlege of the same? And shulde we  
glozie to be the flocke of Christ, and to be cal-  
led of hym christians, when we do wyllyngly  
and wytingly exclude our selfe frō the know-  
lege of the reule whych he hath comaunded  
vs to folowe on payne of dānation of oure  
soules? wolde your hyghnes thynke that mā  
were wyllyng to do your commaundement  
that wolde not diligentlye reade ouer your  
hyghnesse letters sente from you to certifye  
hym of your wyl and pleasure in hys offyce?  
And what other thyng is the whole scripture  
a, b, then

then the declaration of the wpll of god were  
it liklye therfore that wee excludynge oure  
selues from the knowlege therof, should be  
wplynge to doo hys wpll : If we haue ther  
fore relected thys mercifull profer of oure  
mooste mercifull father when he vsed youre  
highnesse ( as hys instrument ) to publishe  
and set forth the hys mooste lyuelyke worde  
wherin is declared the inestimable loue that  
he beare towards vs in that he gaue hys  
onlye sonne to be an acceptable sacrifice  
for oure synnes: and the vnspeakable mercy  
which caused him to accepte vs as iuste euen  
for his sonnes sake without oure workes or  
deseruynges: let vs nowe humblye sal downe  
prostrate before hys maiestye, with perfecte  
repentance of this the contempte of hys mer  
cifull gyfte, mooste humblye besekynge hym  
of hys infinit goodnesse, tenderlye to beholde  
the doloures of oure hartes, for that we neg  
lected so mercifull a profer, and to forget  
oure obstinacie therin, geauinge poure high  
nesse suche desire of oure saluation, that you  
wpll as fauorably restooze vnto vs the scrip  
ture in oure englyshe tonge as you dyd at y  
fyrst traſlation therof let it abyde. Let not  
the aduersaries take occasion to say the Bi  
ble was of a traytours settinge forth and  
not of your hyghnesse owne doyng, for so  
they report that Thomas Cromwell late  
erle of Essex was the chyfe dooer, and not  
poure highnesse, but as led by him. All thys  
they

they doo to withdrawe the mindes of vs  
your highnesse subiectes from the reading  
and studie therof, which thyng doth easely  
appeare by the diligence they shew in setting  
forth and execution of your highnesse pro-  
clamations and inioynctions concernyng þ  
same. For when your highnesse gaue com-  
maundement that they shoulde see that there  
were in euery parische church wythin this  
your highnesse royaume one Bible at the lest  
set at libertie so that euery man myght free-  
ly come to it and reade therein such thynges  
as shoulde be for his consolation, many of  
this wycked generation as well priests as  
other they saythful adherentes wold plucke  
it other into the Dutere other else into some  
pue where poore men durst not presume to  
come: yea ther is no smale numbre of churches  
that hath any Bible at all. And yet  
not sufficed wyth the withholdyng of it from  
the poore of theyr owne parishes, they neuer  
rested tyll they had a commandement frome  
your highnesse that no man of what degree  
so euer he were shoulde reade the Bible in þ  
tyme of goddes seruice (as they call it) as  
though the hearyng of theyr lattyng lyse and  
conyryng of water & salt were rather þ seru-  
yce of god then the studie of his moost ho-  
ly worde the onely foode of oure soules &  
lygh: of oure foote steppes without which no  
man can walke vpryghtly in perfect lyfe  
worthy our name and profession.



This was they diligence in settinge forth the  
the Byble at your highnesse commandemēt.  
But when your highnesse had digised a pro  
clamacon for the burnyng of certen transla  
tions of the newe testament, they were so  
so bold to burne the whole bibles bycause  
they were of those mensse translations. And  
yf your highnesse woulde enquire of them  
whoe toke the paynes in translatyngs the  
great bible that your highnesse hath autho  
sed we thynke they coulde not for verie  
shame denie but even agaynst theyr wyles  
graunt, that those pooze men, whose paynes  
and great traualle they haue rewarded with  
fire and banysment, were the dooers therof  
See, grattouse pynce, how they pley doopse  
with your highnesse commandementes sup  
pressyng in al that they dare they thinke that  
your highnesse hathe authoised, even as it  
were men that looked for a faire daye, which  
we truste in the Lorde Iesu, they shall neuer  
see. As we herde say they profered your high  
nesse, that if it wolde please youe to call in  
the byble agayne (for as moch as it was not  
saythfullie traslated in al partes) they would  
ouer see it and with in. vii. yeres set it forth  
agayne. A wiles; we thynke they haue red the  
storie of a certen man who beyng condemned  
to die profered that if he myght haue his  
life he would doo his pynce suche a pleasure  
as neuer man dede for hee woulde within  
the space of. xliiii. yeres, teache him an ale to  
daunce

daunce, where vpon he had his life graunted  
him vpon condicion that if he dyd not per-  
forme his promessed enterpryse that then he  
shoulde neuer the lesse suffer death. This  
doone he was demanded of one of his fami-  
liers, whye he was so madde to take vpon  
him soche an enterpryse so farre beyonde all  
reason and possibilitie. He answered, my  
frend, hold the content, I haue wrought wy-  
llie, for within this .xliii. yeres other the  
kyng, I, or the asse, shalbe deade, so that by  
thys meanes I shalle escape thys reproche  
fall and shamfull death: So your bishopps  
(most victorouse prince) if they myght haue  
gotten in the bible for .vii. yeres: they would  
haue trusted that by that tyme, either, youre  
hyghnesse shoulde haue ben dead, or the bible  
forgotten, or els they the selues out of youre  
hyghnesse reach so that you shoulde not haue  
had like power ouer them as you haue now.  
well go to we trust ere the .vii. yeres be paste  
God shall reuall vnto your highnesse much  
more of theyr subtyll imaginations then we  
are worthy to know of, more ouer, wyl your  
highnesse se howe faythfullie they dyd youre  
commaundement, when you appoynted two  
of them to ouer loke the translation of the  
bible they sayde they had doone your high-  
nesse commandemēt therein, yea they set theyr  
names ther vnto, but when they sawe the  
world. somewhat liklie to wyng on the o-  
ther syde they denyed it, and sayd they neuer  
medlede

medeled therewith, causynge the printer to  
take out theyr names whych were erste set  
before the Byble to certifie al men that they  
had dysgentlye perused accordeinge as your  
hyghnesse had commanded, one other poyn-  
t of theyr diligence your hyghnes may note in  
the setting forth and vsynge of youre hygh-  
nesse primer bothe in englyshe and latyn: in  
the dysgent readynge vnto the people, the  
exhortation to prayers whiche you ordeyned  
and commanded to be rede alwayes before  
the profession in englyshe wee thynke no mā  
can blamelesse say that euer he harde one of  
them read it twyseouer. yea when your hygh-  
nes was retourned from your byctory done  
at Bullyn: they dyd what they coude to  
haue called it in agayne. In somoche þ they  
caused all suche paryshes as they myght com-  
mande: to vse theyr old kyrc cleyson agayne.  
And yet to this daye they vse on solēpne fea-  
stes to folowe theyr old ordinary, not with-  
stādynge your hyghnesse commandement.  
But when they heahe any thyng that soun-  
deth to the contrarie, it shall not escape soo  
we warant you it shalbe cwynged in e-  
uery pulpite, with this is the kynges graci-  
ouse wyl: yet thes heretikes wylbe stille do-  
ynge in the scriptures, a shoemaker, a kob-  
lare, a taplare, a boye not yet .xx. yeres of age  
shall not sticke to reprove that a lernede man  
of .xl. yeres studie shal affirme in the declara-  
tio of godes word. ¶ howe godly were the  
pro

people disposed whē they knewe nothyng of  
the scripture but as they were taught by p̄  
fōrde clerkes & wel lerned mē: Thē were ther  
hospitallēs buylded fōr the poze. Then were  
there coleges buylded fōr the mayntēānce of  
lernyng, yea if they durst they wold say, then  
were abbeyes & chātries fōrde fōr p̄ release  
of the poze soules in p̄ bitter paines of purga  
torie. Thē were our purses filled w̄ the offer  
inges of the deuoute people p̄ vse to seke p̄  
blessed images & reliques of our sauior christ  
& of his blessed mother seynt Marie w̄ the re  
sedue of his seyntes. If your highnesse wold  
rayse vp agayne but one abbe, chātre, or  
pylgrimage you should easlye p̄ceane which  
wey they are bent we dout not but fōr thys  
vii. yerres folowynge masons occupatiō w̄ o  
ther belōgynge to buyldyng wolde be p̄ beste  
hādye craftes w̄in this your highnes realme  
we pray god they subtil imaginacions may  
allweys come to light before they p̄uaille, to  
the hinderance of godes veritie. And p̄ it may  
please him alwayes to assist your highnes in  
p̄ defendyng & setting forth of the same, to his  
glozie & the soule healthe of vs your highnes  
moit fapthful & obedient subiectes. And that  
you leaue not of t̄yll you haue rooted out all  
these sturdie beggers, p̄ the poore mēbres of  
Christ may haue that porcion to lyue vpon,  
which was frō p̄ beggynge apoynted to the.  
we meane p̄ tēth parte of euery mans yerlie  
increase, fōr thowhe, at p̄ cōmyng of Christ  
and

and longe before these tenthes were ge-  
uen to the priestes of the lawe: yet was  
it not so from the begynnynge, for at the  
first by cause the worlde was not so replen-  
shed w<sup>th</sup> people but that euery man was  
a great possessionere: it was thought good  
to take of the best of theyr encrease and to of-  
fer it to the liuinge God in sacrifice, as it ap-  
peareth by the storie of Abel and Cain.  
But when the people grew to so greate a  
numbre that euery man coulde not haue a  
sufficient portion to liue vpon onlesse he were  
able to labour and t<sup>ill</sup> the ground: then  
was it provided that euery possessor  
shoulde set the tenth of his y<sup>er</sup>lie encrease,  
in the porche of his house, that s<sup>h</sup> lame blinde  
sycke and diseased myght be there releued  
This order cōtinued til tyme that Moyses  
by the commandement of God gaue a lawe  
to the Israelites, and appoynted that a cer-  
ten kynred amongst them that is the Leui-  
tes shoulde be allweys theyr priestes, and mi-  
nistres in the tabernacle, vnto whome he ap-  
poynted certyn partes of euery sacrifice that  
they might haue ther by, for as yet there was  
no tenthes to be payed for they were then in  
theyr iorney from egypte whiche iorney con-  
tinued ful. xl. yeres but after that they were  
ones settled in the lande of promise, and ga-  
thered the frutes of the ground, they thought  
good to geue the tenthes of theyr increase to  
the priestes that ministred in the tabernacle s<sup>h</sup>  
they

they myght lyue ther vpon accordynge to þ  
wordes of the prophet. Brynge in all the  
tenth into my barnes that ther may be meat in  
my house, but then ther was an other prouy-  
sion for the poore, for no man myght lease,  
take or glene his grounde after he had gathe-  
red of his croppe no they myghte not gather  
they grapes nor frutes twyse but must leaue  
the latwarde fruite with the scaterynge  
of they cozne for the poore to gather that  
they myght haue some relefe therby, thys or-  
der continued to the comynge of Christ, af-  
ter whose comynge, the christlian sort had all  
thynges commune so that no man knewe of  
anye encrease for as moche as no man toke  
any thyng for his owne, but when the num-  
ber of christians increased so moch that they  
possessed hole cyties, contreys, and kyng-  
domes: it was thought good that euery man  
shoulde knowe his owne to the intent that  
such as otherwyle woulde haue lyued ydlye  
shoulde therby be prouoked to labour, as ap-  
peareth by the rewele that saynt Paul gaue  
to the Corinthyans whiche was thys. who  
so labureth not let hym not eat, yet was ther  
no tenthes payed to the ministers, for Paul  
wrytynge to the Corinthyans desired the  
to be good to suche as labure in the ministra-  
tion of the gospell, affirmynge that it is but  
mete that suche as serue the altar shoulde  
haue a lyuynge therby, and þ it were farte vn-  
descent to musell the oxe that trauaylleth all  
b.i. the

the day in treading þ̄ come out of the strawe  
whiche thing he neded not to haue done yf the  
tenthes of eche manse encrease had as than  
ben geuen to them for that myght haue suffy-  
ced them well ynoughe (onlesse they had bene  
as greedy as our ministers bee whiche be ne-  
uer satisfied) yet after thys whan the christia  
relygion was thorowlye stablyshed in many  
congregations, and many men had laboured  
ouer the scriptures, they thought good to  
prouide for the poore impotent creatures a-  
cordynge to the example of the aunient fa-  
thers of the old lawe. And bycause they were  
perswaded that Christe offerynge vp hym vp  
on the crosse had ended all sacrifice: so that  
the ministers amonge them neded not to be  
pestered wyth any other thyng the preachynge  
they agreed to adde vnto the preachers an o-  
ther sort of ministers whiche myght supplie  
the office of holy Steauen and the other whi-  
che in the primarye churche were appoynted  
to distribut the goodes of the congregacyon,  
accordynge as every man shoulde stande in  
neede. To thes men they gaue the tenth of  
theyr yerlye increse, to the intent þ̄ they shoulde  
cher vpon minister al necessaries, as well to  
the preachers, as to the poore impotent mem-  
bers of the churche

But after that persiquition begane to cease  
and the preachers of the woꝛde of God ly-  
ued in peace, and that the people were fullye



bent to learne and folowe the doctrine of  
Christe : they dyd by the preachers as the  
Apostles wolde haue doone by Christe ,  
whan he had fede so many of them wyth so  
lytle breade. They made them theyr ruelers  
thynkyng that those men whych had brought  
them out of the darkenesse of errorre , and  
instructed them in the true knowlege of God  
coulde best gouerne the publike wealle .

And wolde walke mooste bypyghlye in exam-  
ple of lyfe, compellynge the people therby, to  
embraze all Godlye and honett lyuynge, and  
to detest and abhoze the contrarye, thys was  
theyr intent, mooste gracious pryncer, whan  
they gaue reule to the preachers of Goddes  
trewth & veritie. And in verye dede the thyng  
proued accordynge to theyr expectation ,  
for a season.

But alas, after the true Shepherdes were  
departed out of this life: there entred into the  
foulde moost rauenyng woulfes, of whome  
saynt Paule gaue vs warnynge whan he  
sayde. I knowe for a certentye, that immedi-  
atlye after my departynge frome you : there  
shall enter in amonge you certen in Sheppes  
clothyng, but inwardlye they are rauenyng  
woulfes.

The lyke thyng dyde saynt Peter forsee  
whan he premonished the elders, that they  
shoulde not behaue them selues towarde the  
people, as men that haupnge domynyon ouer  
them.

15.11. These

These hyperbynges intended not to mayntayn  
and increase the spirituall treasure of the co-  
gregation, but to fylle theyr owne coffers with  
golde and bayne treasure, to bynge them sel-  
ues aboue Kynges and Emperours, yea to  
be taken for goddes bycars vpon earth.  
And that they myghte the soner bynge thys  
theyr purpose to passe, they perswaded the peo-  
ple that it shoulde be muche moze conuenient  
that they had the tenthes and patrimonye of  
the churche (as they call it) then the deacons,  
whome the people had elected ther vnto. And  
that it shoulde be moze beleafmyng that the  
deacons were at theyr syndyng the that they  
shoulde be at the deacons syndyng for they  
woulde kepe hospitalitie for the pooze, accor-  
dyng as the institution of the Apostles was  
that they shoulde whiche thyng they coulde  
not do ones they had wherwytal to main-  
tayne it. By these meanes were the people  
soone perswaded to geue vnto them not one-  
lye the tenth but certeine possessions also to  
the intent they myghte mayntayne the moze ly-  
beral hospitalitie for the relieue of the pooze.  
Thys done all theyr studye was to sette them  
selues so hyghe in the conscience of the peo-  
ple that they shoulde take all theyr traditi-  
ons to be of no lesse authoritie then the com-  
maundement of God, to do thys they coulde  
fynde none so ready a waye as to name thes  
traditions the lawes of the churche. For yf  
we beleue that Christe is the heade of the  
church

churche, and that he is God: then muste we  
neades graunt that the lawes of the churche  
be goddes lawes. O diuellshe subytlie, moze  
then Serpenticall: what subytl fowller coulde  
haue diuised a moze subytl trapne to bynge  
the pooze simple bydes into hys nette: certes  
yf all the diuelles in hell had bene of theyr coũ  
sell (as we thynke they were) they coulde not  
haue concluded vpon a moze subytl imagina  
tion. Nowe haue they ynoughe, what nea  
deth then to seke any further: nowe may they  
commaunde vs to buylde them goodly chur  
ches wyth hygh steaples, and great belles to  
rynge oure pence into theyr purses when our  
frendes be deade. Nowe maye they make vs  
beleue that theyr masses be helpfull sacrifices  
bothe for the quyeke and the deade. Nowe  
muste we beleue that the popes pardons do  
release vs bothe frome payne and faute, but  
Christe releaseth the faute onelye. Nowe muste  
we beleue they can make of two creatures  
one, that is to saye consure water and salte  
that it be made a medicine both for body and  
soule, and of suche force that it maye be able  
to roote out the diuell hym selfe wyth all hys  
aungels and ministers. Nowe muste we be  
leue that repentaunce auayleth vs not oneles  
we declare all oure synnes wyth the circum  
staunce therof to one of them, and do suche  
satisfaccion as they shall appoynt vs to do.  
Nowe can we not denye but that the outra  
giouse bellowynge of a sorte of sodomiticall

bulles, myngled w<sup>th</sup> the proude ppyng of orga-  
ganse: is þ<sup>e</sup> scrupce of God, & worthy to be pre-  
ferred befoze the readyng and preachyng of  
goddes word. Now muste we not beleue that  
God wyl heare our prayer onelesse we be in  
faueur w<sup>th</sup> some of the dead sayntes which  
wyl be oure aduocate. Now muste we beleue  
that the makynge and gyltynge of ymages,  
bupldyng of abayse, churches, chauntries, gyl-  
des, hermitages, and grynge of boke, bell, cā-  
delstyeke, basen, yower, crwetes, pare, chalysse  
coypozace, vestimentes, aulter clothes, curtens  
hangynges, towels, toyches, tapurs, thepe, sen-  
soures, pyxese, coopes, cannebes, and running  
on pilgrimage: is moze acceptable to God the  
the. vii. workes of mercy. Now muste we be-  
leue that they can not erre, thoughe they sette  
by the blood of a ducke to be honozed foze the  
very blood of Chyiste, thoughe they made the  
roode of kent to wagge hys yies, though they  
were bandes and fornicatours w<sup>th</sup> the holy  
whoze of kente. we maye not thynke they  
ought to marpe wyues thoughe we take them  
daylye abusynge other mense wyues. we  
muste not saye that they are rauenynge woul-  
fes, but the true shepherdes of Chyist althou-  
gh we see them bothe bye and sell the con-  
gregations of Chyiste, and when they haue  
them loke foze noughte else but what yeaulye  
rentes maye be clearye reased therof. youre  
hyghnesse knoweth ryghte well what desyre  
they haue to teade the flocke, foze it is not yet  
many

many yeares since your hyghnesse in your  
hyghe court and parliament was by theyr  
negligence constreyned, to establishe a lawe,  
that vnder payne of a forfayte they shoulde  
preache in euery of theyr parishes foure ty-  
mes in a yeare at the lesse, and that none  
shoulde haue more benefices then one, wher-  
vpon he shoulde be resident. But here they  
put your hyghnesse in mynde of all suche cha-  
pelyns as do seruite to your hyghnesse, and  
to other your nobles of this your royalme,  
besydes other, certein graduates of the vni-  
uersities. whervpon it was prouided, by the  
auctoritie of the sayd parliament, that euery  
suche chapelayne myght haue many benefices  
and be non resident to lye at the vniuersitie  
or els where at his pleasure so he were in any  
of your nobles seruice. Oh (gracious prince)  
here are we your naturall, & moste obeyssaunt  
leage people, constrained (to forget) with a hū-  
ble subiection we speake it, that we are of na-  
ture and by ordinaunce of God your moste  
bounden subiectes and to cal to remembraunce  
that by oure seconde byrthe we are your  
brothers and felowe seruantes (although in  
a moche inferioure ministerie) in the household  
of the lord our God most humble besekynge  
your hyghnesse to forget also in this poynte  
that you are oure leage lord and souerayne,  
takyng our wordes as a token of the seruēt  
desyre that wee, your most faythful subiectes  
haue of your soules saluation. I haue kyng  
of Israell, whan he entred to make a viage

b.iiij.

and

and to take by force the countrey and inhabitants of Ramoth Galaade; he caused his prophetes to the nombze of. CCC. false prophetes, to bee brought before hym & he myght knowe by them whether the lord would prosper his iorney or not. These false prophetes standynge in the syght of the kynge, and beinge demanded of hym whether he shoulde make expedition agaynst Ramoth or not: answered wth one voice, make expedition, the lord shall geue it into the handes of þe kynge. In lyke maner (most dreade Souerayne) your highnesse and your most noble prouinces haue alweys consulted a great numbze of false prophetes; whiche as, Achabes prophetes did prophesied vnto you lese wyngyng & wyltynge the Scriptures to stablish your highnes in al such thynges as they perseued you be vnto. And if at any tyme any true Wycheas haue pphesied vnto you the trueth of Gods worde, one Sedechias or other borethe hym on the cheke that he rennethe streyght into þe fyre, so þe hitherto they haue lede your highnes in this detestable erroure that you thinke it lawfull for you and your nobles to reward those false flatterynge Babilonicall prophetes wth that porcion whiche by the ordinance of god is due to the poore impotent creatures the lame, blynde, lazer, and loze members of Christ. we beseeke you (most deare Souerayne) sauen for the hoope you haue in the redemption by Christ: that you call to remembrance that dreadfull day whan your highnesse shall stand before

before the iudgement seat of God in no more  
reputation then one of those miserable crea-  
tures whiche doo nowe daylye dye in the stre-  
tes for lacke of theyr due payson wher with  
you and your nobles, do rewarde those gna-  
tonical elbowhangers your chapelaynes.  
yf theyr ministrie be so necessarie to your high-  
nes that you can not lacke them: yet let not  
the vnassailable dogges deuoure the bread that  
was prepared for the chyldren, let them be ap-  
pointed lynynges worthy theyr ministracion  
what reason is it þ a surueyare of buldynge  
of landes, an alchymist, or a goldsmith, should  
be rewarded wyth benefyce vpon benefyce,  
whyche of verye reason ought to be commyt-  
ted to none other but suche as throughe gods  
ly leynyng and conuersacion were able and  
woulde applye them selues to walke amyd  
theyr flocke in al godly example and purtyte  
of lyfe howe great a numbere is there, of them  
that vnder the name of youre chapellanes  
maye despend yerlye by benefices, some one  
hūdyed, some. 200. some. 300. some. 400. some  
fytte hūdyed, yea some a thousande matches  
& more. It is a commune saying amonge vs  
your highnesse pooze commones: that one of  
your highnesse chapellane, not many yeres  
sence, vled when he lusted to ryde abroad for  
his repaste, to carpe with him a scrowle wher  
in were wyrtten the names of the parishes  
wherof he was parson. As it fortunyd, in  
hys iorney he aspyed a churche standyng ple-  
santlye



Sanctiſe vpon an hyll, pleaſantlſe beſet with  
greene & plaine ſildes of faire grene medowſe  
lyngge byneth by the haunches of a chryſtalline  
ryuer garniſhed wyth wyllowſe, poplers,  
palme trees and alders, moſte beautifull to  
beholde. Thys vigilant paſtoze, taken wyth  
the ſpyght of thys terreſtriall paradise, ſayd vn  
to a ſervant of hys (the clerke of hys ſyg-  
net no dout it was, for he vſed to beare hys  
maſters ryng in his mouth) John ſayde he,  
yonder benefice ſtandeth verie pleaſantlſe, I  
woulde it were myne, the ſervant answered  
why ſy? quod he, it is youre owne benefice,  
and named the paryſhe, is it ſo? quod youre  
chapellane. And wyth that he pulled oute hys  
ſcrowle to ſe for certentye whether it were ſo  
or not. See (moſte dread ſouerayne) what  
care they take for the flocke.

When they ſee theſe paryſhe churches they  
knowe them not by the ſituation. If youre  
hyghneſſe had ſo many ſwyne in your roy-  
alme as you haue men wolde you commytte  
them to the keepynge and leadynge of ſuche  
ſwynherdes as byd not knowe theſe ſwyncos-  
tes when they ſawe them? Oh merciful God  
howe fere wyde is thys our tyme frome the  
pſymatrye church. Deſſer not (moost deare  
ſouerayne) the reformation of thys myſte: for  
the daye of the Lorde is at hande, and ſhall  
come vpon vs as a theſſe in the nyght.  
Deſceane not your ſelfe throught the falſe glo-  
ſſes of theſe flatterynge hypocrites, turne them  
out after theſe byetherne the pyede purgato-  
rie

rie patriarches: and restoope to the poore mē-  
bres of Christ, they: due portion, which they  
trusted to haue receaued whē they sawe your  
highnes turne out the other sturdye beggars.  
But alas they sayled of they: expectatiō and  
are now in more penurie thē euer they were.  
For, although the sturdye beggars gotē all þ  
deuotio of the good charitable people frome  
chē: yet had the poore impotent creatures some  
reliefe of they: scrapes, where as nowe they  
haue nothing, thē had they hospitaies & almes  
houses to be lodged in, but now they lye and  
stowe in the streetes, then was they: numbre  
great, but nowe moche greater. And no meruel  
for ther is in steade of these sturdey beggars,  
crept in a sturdye sort of extortioners, these  
mē sellenot to oppresse vs your hyghnes com-  
mones in such sort þ many thousandes of vs  
which here befoze liued honestly vpon our soze  
laboure & trespasse, bringe vp our chylderne in  
the exercise of honest laboure are now cōstray-  
ned some to begge, some to borrowe & some to  
robbe & steale, to gette fode for vs & our poore  
wyues & chylderne. And þ which is most lyke  
to growe to incōueniēce, we are cōstraynyde  
to suffer our chylderne to spēde þ flowere of  
they: yowth in idlenes, bringynge them vp o-  
ther to beare walletes other els yf they be  
sturdy to stufte pyllos, & garnishe galowtrees.  
For such of vs as haue no possessions left to  
vs by our p̄decessores & elders departed this  
lyffe, can nowe gette no ferme, tenement  
or cottage at these mens handes: without we  
page

paye vnto them moze then we are able to  
make yea thys was tollerable so longe as af-  
ter thys extreame exaction we were not foz þ  
residue of oure yeres oppressed wþ muche  
greater rentes then hath of ancient tyme ben  
payed foz the same groundes, foz than a man  
myght wþin fewe yeres be able to recouere  
hys tyme and after warde lyue honestlye by  
hys trauel. But nowe these extorsioners haue  
so improued theyr landes that they make of  
xl. s. tyme, xl. li. and of .v. nobles rent .v. li. yea  
not sufficed wþ thys oppressiō wþin theyr  
owne inheritance: they bye at your hyghnesse  
hand suche abbaye landes as you appoynt to  
be sold. And when they stand ones ful sea-  
sed therein: they make vs your pooze cōmones  
so in dout of theyr threatynges þ we dare do  
none other but byrge into theyr courtes: our  
coppies taken of the conuentes of the late dis-  
solued monasteries, and confirmed by youre  
hyghe courte of parliament they make vs be-  
leue that by the vertue of your hyghnesse sale  
all our foxmere wyttynge are void and of  
none effect. And that if we wyl not take newe  
leases of them. wee must then forthwþ a  
boyde the groundes as hauyng therein none  
interest. Moze ouer, when they can espie noo  
commodious tynge to be bought at youre  
hyghnesse hande: they laboure foz, and optaine  
certeyne leases foz .xxi. yeres, in and vpon such  
abbaye landes as lye commodiously foz the  
Then doo they dash vs out of countenance  
wþ

wyth your hyghnesse authorytte, making vs  
beleue that by the vertue of youre hyghnesse  
least oure coppies are holde, so that they com-  
pel vs to surrender all our former writynges  
whereby we ought to holde some for, ii. and  
some for, iii. liues, and to take by indenture  
for, xxi. yerres, ouerynge bothe fynes and ren-  
tes beyonde all reason and conscience. This  
thyng causethe that suche possessioners as  
here tofore were able and vbled to mayntayn  
theyr owne chylderne, and some of oures, to  
lernynge and such other qualites as are neces-  
sarie to be had in thys your hyghnesse royaume  
are now of necessitye compelled to set theyr  
owne chylder to laboure, & al is lytle knowe  
to paye hys rent and to take the house anew  
at the ende of the yerres, so that we your poore  
commones, whych haue no groundes, nor are  
able to take any at these extortioners handes  
can fynde no wey to set oure chylderne on  
worke, no thowge we profer them for meat  
and dryncke and poore clothes to couer theyr  
bodies. Helpe merciful prince in thys extremi-  
tie, suffer not the hope of so noble a royaume  
bitterlye to perishe through the vnsatiable de-  
syre of the possessioners. Remember that  
you shal not leaue thys kingdome to a stra-  
nger but to that chyld of great cowardnesse  
our moste naturall prince Edward, employe  
your studie to leaue him a commoneweale to  
gouerne, and not an flande of brute beastes  
amongest whome the strongest deuoureth the  
weaker

weaker, remembre that your office is to defende  
the innocent and to punishe the oppresse, **G**od hath not suffered al your nobles to dis-  
sayne theyr consciences wyth this moste un-  
godlye oppression of your hyghnes woulde  
take in hand the redress of these great oppres-  
sions, doubt ye not you could lacke no ayde, for  
he is faythful that hath promessed to prosper  
all them that seke his gloire and the welth of  
his pooze membes in this his church im-  
p- tant, contrariwise if you suffer his pooze  
membres to be thus oppressed loke for none  
other then the ryghtfull iudgement of God,  
for your negligence in your office and mini-  
sterie for the blode of al them that throughe  
your negligence shall perishe, shalbe requered  
at your hand. Be mercifull therfore to your  
selfe and vs your moste obaysant subiectes  
indanger not your soule by the sufferynge of  
vs your pooze commones to be brought al to  
the names of beggers and moste miserable  
wyches, let vs be vnto your highnesse, as the  
inferioure membes of the bodye to theyr  
heade remember that your hore heares are a  
token that nature makethe haste to absolue  
the course of your lyfe preuent the subtile  
imagynatyons of them that gaspe and loke  
after the crowne of this realme after your  
dayes. for what a more greater hope can they  
haue as conceynyng that detestable dyuile  
lyche imaginatyon, then that they mygh-  
t wyne the hertes of vs your hyghnesse com-  
mones

mones, by the deliuerynge vs frome the cap-  
 tivityte and miserie that wee are in : wee  
 beseeke God your hyghnesse maye lyue to  
 put awaye all suche occasions and to see  
 the confusyon of all suche treatorouse har-  
 tes, and that your grace may see that worthy  
 prince Edward able to gouerne and defende  
 thys your royaume. vanquishynge all hys en-  
 nemysse bothe farre and nere as youre high-  
 nesse by the ayde of almyghty God, hath  
 done hitherto. Differre not, mooste dreade  
 Courteyne lord, the reformation of these so  
 greate enomyties, for the wounde is euen vn-  
 to deathe yf it continwe any whyle lenger.  
 a prince wel beloued of hys people is muche  
 moze rycher then he that hath houses full of  
 golde. And yet is he muche moze rycher that  
 is beloued of God. For yf God be on youre  
 parte : who canne preuaile agaynste youre  
 hyghnesse? By thys wee meane the great and  
 myghty abomination of vice that now ray-  
 gneth wythin thys youre hyghnesse royaume  
 thys day. For hozdome is moze esteemed then  
 wedlocke, althowghe not vniuersallye, yet  
 amonghyte a greate nombre of lyentious  
 persons. Simonie hath losse his name, and  
 vsurie is lawfull gaynes. These thynges on-  
 lesse they be redressed, wyl byng þ fire of God  
 vpon þ realme. For what doth it lesse then de-  
 clare vs to be cleane fallen frome the doc-  
 trine of Christ who taught vs to lend loking  
 to haue no gayne therbye.

What

What example of lyfe is in vs thys daye to de-  
clare that we rather. bee the people of God  
then the iewes or mamefouler Legtes (moste  
renomed pynce) none but that we confesse  
hym to be god, and that were sufficiēt pf our  
deades dyd not denye hym. yf þe reulers haue  
geuen the occasion of these thynges, alas for  
them, they had bene better to haue had myl-  
stones hanged about theyr neckes, and haue  
bene caste into the sea, but yf the people haue  
taken it of them selues: and be not punished  
of the reulers, but be permitted freelye to vse  
it: the blud of them that perishe shalbe requi-  
red at the watchmanse hande, thus pynces  
are punished when the people offende.  
But nowe (most deare souerayne) your hygh-  
nes may in thys matter trye your prelates  
whether they be of God or nat, for yf they  
were of God they woulde, accorpyng to the  
wordes of the prophet, neuer cease, but open-  
lye and wyth a cryng voice, declare vnto þe  
people theyr fautes, and not be hushed wyth  
an acte in parliament, for that declareth them  
to be the setters forth of manse tradicions  
and not of Godes lawes. so that this sayng  
of oure sauoure Christ is verifed in them,  
thys people honoureth me wyth theyr lippes  
but theyr herte is fare from me they teache þe  
doctrines and commandementes of men, but  
here theyr thynke is stoppe our mouthes wth  
the feare of your highnesse displeasure, they  
say your hyghnesse lawes are Godes lawes,  
and



that wee are as moch bounde to obserue the  
as the lawe of god geue by Moyses. Truth  
it is (most deare lord) that we are bounde by  
the commaundement of God, to obey youre  
hyghnesse and all youre lawes set forth, by  
yours hyghe court of parliament, but yf they  
dissent frome or be contrary to any one toke  
of the scripture wee muste wth John and  
Peter saye. Judge you whether it be better  
for vs to obey God or man. wee speake not  
this because wee thynke by this, that wee  
maye rebell agaynste you, sure naturall  
prince, but that yf youre hyghnesse would en  
force vs by a lawe to dooe any thyng con  
trary to that god hath comaunded vs: that the  
wee owght manfullye to cleave to the truth  
of Godes word, boldly confessing the treuth  
therof, fearing nothing y death of this body,  
yet most humble submittyng our selues vnto  
you, redy to abyde and patientlye to suffer  
what kynde of torment so euer should be leyd  
vpon vs knowing for certentye that we are  
happye when we suffer persecucion for the  
truthes sake, & that he is faithfull that hath  
promessed to be reuenged of our iniuries.  
But thes dombe dogges haue lerned to fane  
vpon them that vse to byngge them breade,  
and to bee wonderfull hastye when they bee  
mayntayned and cherished, but if they be but  
ones hyde cowche they knowe they leerepoze  
so well that they drawe the taylor bytween the  
legges and gette them selues streyght to the  
c.i. kennell

kenell. And then come who so wyll., and doe  
what they wyll these dogges wyll. sterc noo  
moze tyl they heare they mayster saye hye cut  
and longe tayle. So feard they are of strypes  
and lest they shoulde be tyde vp so short that  
they myght not raygne a broode and worp  
nowe and than a simple lambe or two.

Befoze it was passed by acte of parlament  
that men myght take .x.li. by yere for . 100.li.  
lone : howe vehement were they in the mat-  
tire. All they sermons were lyttle other then  
inactiues agaynst vserye, then they could al-  
leage bothe Christ and the psalmist to proue  
that Christen men ought to lende what they  
may spare, and to loke for no gaynes therof.  
But nowe they dooe not onely holde them  
selues styll as concernyng thys matyer : but  
also they endeouour to imitat yea and to passe  
the example of the extortioners, and vsurers.  
For euen the laste yere they opteyned by theyr  
importune sute : a graunt whiche yf it be not  
reuoked, wyll in continuance of tyme be the  
greatist impossiblement of vs your pooze com-  
mons (and chyfelye in the cytye of London)  
þeuer chanced sence the first begynnyng there  
of, they haue opteyned, and its inacted, that  
every man wythin the sayde cytye, shall perlye  
paye vnto them accordyng to the rentes they  
are charged wyth xvi. d. ob. of euery .x.s. so þ  
yf the lordes of the groundes do doublee and  
tryple the rentes as they doo in deed the must  
the poze tenantes pay also double & triple ten  
thes

thes as dwe increase of theyr ryches, thys is  
not vnlpye vnto þ whyche is practised in the  
countrey amongst vs poure hyghnes poore  
cōmones, for whē it hath pleased god to puny  
the vs w the roote of oure shepe, so that pers-  
happes one of vs hath hylde an hundrethe  
sheap: then haue some of the persons cōstray-  
ned vs to geue the .x. of þ felles. for they cal, it  
increase so long as we selle the. And therfore  
must they (as Godes debytyes) take the tenthe  
therof. Haue cōpassiō vpo vs (most gratiuous  
souerayne) suffer not these vnfairiable dogges  
thus to eate vs out of al þ we haue considere  
þ it is agaynste al reason & conscience, þ we  
your poore cōmones should bee thus oppres-  
sed, þ where the landloide taketh of vs duble  
& triple rent: þ then we shall pay also to þ per-  
son duble or triple tenthes. But see (most dere  
souerayne) howe craftyly they haue wrought  
this feate, they requyre not the tenthes of the  
land lordes þ haue the increase but of the tes-  
nantes which of necessitie are cōstrayned to  
paye to þ lordes theyr askynge ether els to be  
wout dwelling places, they knowe ryght wel  
þ if they shoulde haue matched the selues w  
the lādloides, they happile should haue bene to  
weake for them at þ lēgths, but they were in  
good hope þ we (your poore cōmones) shoulde  
neuer be able to stād in theyr hādes, as in be-  
erie ded we shal not onles your hyghnes wyl  
voultsafe to take our cause in hād, for yf we  
haue not wher w to paye the, they may by þ  
vertue of þ acte discretelle such implemētis as  
e.ii. they

they shall fynde in oure houses they knowe  
oure edicions of olde sence they toke theyr mo-  
ruaries, we had rather in maner famyshe oure  
selues for lacke of fooode, & to make right hard  
shifte bysides the þ we would be troubled for  
any suche thyng. And doubtlesse (moste reno-  
med prince) yf the opression were not to moch  
beyonde al reason and conscience we would  
neuer haue troubled youre hyghnes wyth al,  
yea if ther were any hope that they would be  
satisfied by this we woulde rather faste, iii.  
dayes euerie weacke, then wee would seame  
to bee slacke in doyng all suche thynges as  
the lawe byndeth vs to. But wee see dayly so  
great increase of theyr insatiable desire: that  
wee feare lest in procelle of tyme they wyll  
make vs all begge and bynge to them al that  
wee can gette. It is no rare thyng to see the  
poze impotēt creature bege at Easter to paye  
for the sacrement when they receaue it. And  
it is no lesse commune to see men begge for  
suche dead corpes as haue nothyng to paye  
the priestes duitie. yea it is not longe sence ther  
was in youre hyghnesse cytye of London a  
dead corpe brought to the churche to be bury-  
ed, beyng so pooze that it was naked wyth-  
out any cloth to couer it. But these cherytable  
men which teache vs that it is one of the wo-  
kes of mercie to burye the dead, woulde not  
take the paynes to burie the dead corpe, or  
lesse they had ther dwtye, as they call it. In  
fyne, they caused the dead corpe to be caried  
into

into the streete agayne, and ther to remayne  
till the poore people, whiche dwelled in the  
place where the poore creature dyed, had beg-  
ged so much as the pysters calle theyr due.

O mercifull lord, who can bee able worthyly  
to lament the myserable estate of thys tyme,  
when those men whiche in al thyng profess  
to bee the lpyght of the worlde, the teachers  
of the ignorant, and the leaders of the blynde  
are so fere wythout mercie, whiche Christe  
preferred befoze sacrifice, that they wyl not  
doo so moche as waste a lytle of theyr breath  
in reaydng ouer a fewe psalmes at the bury-  
all of one of the poore membes of Christ: on  
lesse they haue money for theyr labour: and  
when those persons whome the other, called  
spirituall, doo counte but as brute bestes,  
callynge them temporall: shall shewe more  
mercie, the badg of the chystian souldiares,  
towards the poore membes of Christ: then  
they whiche glayze to bee the true prophetes  
of Christ, and successeurs of the apostles.  
yea when those paynted sepulchres be so mer-  
cilesse that they pittie not them whom the ve-  
rie infidelles wolde pittie. wher is ther so litle  
mercie showed as amongest them: in so much  
that theyr couetouse is growne into thys pro-  
uerbe no peny no pater noster. For they wyl  
not doo that thyng whiche euerie christian  
is bounde to do for other: onlesse they may be  
waged for money, they wedde and burie, and  
cynge full merce but all for money. If poure

hyghnesse woulde call a compte of them, and  
raule them to shewe the booke of the names  
of them that haue ben buryed, and married in  
in thys yere conferynge that numbze wyth þ  
sume of money they take for euerye such bury  
a! : marriage: you should easilye perseauie how  
little neade they haue to oppresse vs wyth dou  
ble and triple tenthes, iudge the (most victory  
ouse prince) what an vnreasonable sume the  
whole and grosse sume of these enhanced ten  
thes wyth other they: pettyt byburre dya  
weth to. They receyue of euery hundreth, li.  
xiii. li. xv. s. and of the thousande one hundreth  
and. xxvii. li. v. s. then maye youre hyghnesse  
soone bee certified what they receyue of the  
whole rentes of the cytie, no doute (gracious  
prince) they receaue of vs yerele more the your  
highnes dyd at any tyme whā you were beset  
on euery syde wyth moztall enemies. And yet  
they: conscience would serue the wel inowgh  
to take thre tymes as moche as they dooe yf  
your hyghnesse woulde suffer them, for they  
wse to say that for as moch as it is establisht  
ed by a lawe they may wyth good conscience  
take it yf it were more, yea yf your hyghnesse  
woulde suffer them, they: conscience woulde  
serue them to lye wyth oure wyues euery ten  
the nyghte, other else to haue euery tenth  
wyfe in they: parishes at they: pleasure, but  
oure trust is that your highnesse wyl tye them  
shorter, and to say the truthe it is tyme: for if  
you suffer the a whyle they wyll attempte to  
make

make your highnes paye & tithes vnto them  
as longe as they haue payede it to you. For  
they haue al redy sought out oure ware hou-  
ses, stoze houses, stables, wharffes, & barnes.  
causynge vs to paye, not onely the tenth, for  
þ we neuer payed before, but also the senenth  
penye of þ whole rentes, rayled throught out  
the whole crite, who can iudge other therfore  
(most dreade souerayne) but þ they wolde, if  
they wylt howe, cause your hyghnes to paye  
vnto the not onely the tith of your yerly reue-  
nues, but also þ tenth penye of al such spoiles  
as your hyghnes shall take in warres. For  
they carpe moch vpon Abrahams geuyng of þ  
tenth of hys spoyle to Melchisedech. where-  
fore, most mercifull prince, consider in mercie,  
this pitiful cōplaint of vs your most faithfull  
subiectes, deliuerig vs frō þ mouthes of thes  
unassable beastes which dooe daily employ  
thē selues to deuour vs, our wines & childe-  
ren as we were fode spared for thē to deuour  
re, Let þ order þ Paule take in the faithfull of  
the primatyue churche: take effecte in thes our  
dayes, þ laske dayes of this miserable worlde.  
Let none eat that labourerth not. Let thē also  
that bee called to bee preachers, haue the re-  
warde of preachers, ouerlode them not with  
the possessions and rycheffe of thys worlde,  
for the cares therof doo chooke the worde.  
Let not eche rauenyng woulfe that com-  
meth wyth a shepehoke in hys hande be re-  
ceyued as a shepherde. Lette not also the



Simple lambes of Christe be committed to  
the tuition of these so rauenyng woulfes.  
Let not the porcion of the poze be committed to  
them that distribute not but rather gather &  
heape by commytting all fyche that cometh to  
the net. Let the worthy prophetes that walke  
diligentlye in theyr vocation, be called to the  
gouernance of the spirituall flocke of Christ  
and lette them bee repelled that come vncal-  
led, wee meane such as sue to beare the name  
of youre highnesse chaplaines onlye by cause  
they trust to obtayne therby lordlycke iuryn-  
ges out of the porcion of the pooze. Take pittie  
(molte mercyfull prince) vpon vs your pooze,  
and faythful leage poeple, take pittie vpon  
your owne soule which shall at the last daye  
bee charge d with all abuses that your hygh-  
nesse suffereth freelye to raygne. Beleue not  
those gnatonical adherentes that wyll not  
stryke to affirme and denye so that they maye  
trust to please you therby. Let them not per-  
swade your hyghnesse that all is good that is  
concluded in your hygh court of parliament,  
remembre O howe they ledde youre hyghnes  
whan you sent forth your letters vnder your  
broode seale streyghtlye commandynge every  
and singuler youre hyghnesse subiectes: vnder  
payne of your hyghnesse displeasure, to  
ayde, suppozte, and forther all and syngulare  
prockters and pardoners, remembre in what  
case they had brought your hyghnesse whan  
you thought it godlynesse to viset in youre  
owne

owne parson the graues, images and relikes  
of dead seyntes, dooynge to them diuine  
honoure and reuerence. Let them nor per-  
swade you that God is or can bee better ser-  
ued in the latyne tonge then in the englyshe,  
consider what great collye saynt Paul coun-  
teth it for men to praye, whiche is to talke  
wth almyghty God, in a tongue they vnder-  
stande not, yea and howe moche greater  
follye it is to thynke holynesse in hearynge a  
tale tolde in a straunge tonge, your hyghnes  
commanded that none should receyue the sac-  
rament at Easter but suche as coule and  
vnderstande the lordes prayer wth the articles  
of the fayth in the englyshe tonge. But they  
vnderstande not that whiche is most redy to vs.  
They baptise our chylderne in þe latyn tonge  
bedyng vs say, Volo, and, Credo, whan wee  
knowe not what it is that they demande of  
vs. By this meane is it brought to passe that  
we knowe not what wee professe in our bap-  
tisme, but superstitionelle we thynke that the  
holynesse of the wordes whiche sounde so  
straungely in oure eares, and of the water  
that is so ofte crossed is the doynge of all the  
matter. yea we thynke that if our chylderne  
bee wel plunged in the fonte they shal be helth-  
full in all theyr liues euer after, but if they, by  
any misadventure, receyue any hurt in anye  
of theyr members, incontinent wee lay the faute  
in the pist, saynge, that member was not wel  
chystened. Oh merciful God what heart can  
be

be able worthily to lament thys more then  
Iewdaicall superstitions: the thyng that is  
mere spiritual, we applye wholly to the fleshe  
was there ever any bayne ydolatours that  
woulde honour theyr goddes in a language  
they vnderstode not: were the moches, freers  
and chanons wyth other the superstitious re-  
ligious, professed in a straunge tonge: is not  
the othe of obeylance that we your leage peo-  
ple take vnto you, ministered in the Englyshe  
tonge: and so; what other purpose, but that  
we maye therby knowe our moost bounden-  
dentie towarde you sure naturall prince and  
leage lordes: is it then becomynge that we ta-  
kyng an othe of obeylance to the kynge of  
all kynges, the God of al the worlde, & maker  
therof: shulde not knowe what is demaunded  
of vs nor what we answer agayne? yf we  
holde vs styll as concernynge thys more then  
hell darckenesse: the very stones of youre pa-  
layce would make exclamacion. O yent ther-  
fore, mooste gracions prince, the yre of God  
whyche hangeth ouer thys your royaume. Re-  
member that hys longe sufferance shalbe re-  
compensed wyth the extremitie of the puny-  
shement. wherfore, most worthy prince, we  
humblye beseke oure heauenly father the gea-  
uare of al goodnes, euen so; y lord Iesu Chy-  
stes sake oure sauoure and redeemer y he yre  
serue you alwayes geuyng you grace to walk  
circumspectlye in youre vocation and minist-

Accepe

steer that at the laste day you may receaue the  
incorruptible crowne of glorie and reygne  
wyth our elder brother the first begotten  
sonne of god the father all myghty, to whom  
wyth the holy gooste be all honoꝛ and  
glorie for euere and euere. All  
true englyshe heartes say  
Amen.

Salme. xi.

**H**appye is the man that  
pitieth the poore: for in  
tyme of trouble the  
loꝛd shal deli-  
uer hym.

The faultes escaped in the pyntyng.

The .x. page and first lyne, reade the declara-  
tion of the wyll of god.

The .xii. page and .xviii. lyne, reade the thyng  
that your hyghnesse hath authoꝛised.

The .xv. page xvi. lyne, reade are bent. a ful  
point. lykewyse the .xix. lyne, royalme.

The .xvi. page v. xxv. lyne, reade, lyne for hane

The .xix. page v. last lyne reade, not, for that.

The .xxi. page v. xi. lyne, reade, them for, then.

Also the .xix. lyne, saute, for saute.

The .xxiii. page and .xx. lyne reade, forgette,  
wyth all humble subjection we speake it.

**T**hus haue we (your moste obediēt subiectes) declared the feruent desyre we haue not onely of your prosperous successe in þe affaires of this life, but also of your eternal raygne w<sup>th</sup> the Lorde Iesu in the celestial kyngedome, of whose sayth ye are in earth, defender. And of the saythfull congregacion, in this lytle angle of the earth congregate, the supreme heade immediatly next vnto hym, by whose myghtye hande you haue hitherto vāquyshed, not onely the externe enemies of this mooste noble reyalme: but all suche as haue mooste dyuillishly ymagined, conspired, and attempted treason against your highnest, theyr mooste naturall leage lorde and gouernoure. what hystories should we reade to knowe of so many and so daungerous conspiracions, so wōderfully detecte & auoided: who myght so soone haue wrought the mooste detestable purpose of treason: as the þe slept in your bosome: what myghty pīnces haue bē betrayed by them that they haue loved aboue all creatures: And howe wonderfully, even at the verye poynt, and in the tyme of mooste daunger: hath the myghtye hande of the lorde deliuered you. By the waye, that mooste abominable ydoll of Rome whych late so hygh not onely in the consciences of vs your mooste bounden subiectes and poore cōmones: but also your nobles (even from the hyghest to the lowest) were all hys saythfull adherentes, in so moch that some of them would not stycke to sheade the

the beste bloode of theyr son in hys quarel  
 And yet howe wonderfull is the lozde our  
 God, made hym your foote soyle. **Reioyce**  
 (deare sonne) reioyce. The lozde is your  
 ryght hande, he hath founde you faythfull in  
 a lytle, and shall ordeyne you ouer moch more.  
**Onely beware** that you puttyng your hande  
 to the ploughe do not loke backwarde. Go  
 forth manfully to conquire, and turne not a-  
 gayne tyll you haue purged this vyneyarde  
 of the Lozde: so that there remayne not one ly-  
 ele tyme helpe, des those that our heauenly fa-  
 ther hath planted. Let not that noble Prince  
 Edward be oppressed in the dayes of hys  
 yowth, wth the combrouse weadyng out of  
 suche rotton and frutlesse trees, lest pchaunce  
 they take deaper roote then hys tender yowth  
 maye be able to moue. Forget not your owne  
 yowthe, when these adulterine trees were to  
 ströge for you. Thynke not but that you shal  
 leaue behynde you a great nombre that wold  
 be glad to se the olde stoupes of these frutles  
 trees sprynge agayne. The Lozde byng the  
 all to confusyon, gryuynge your hyghnesse löge  
 lyfe wth assistance of hys grace to perfozme  
 that whyche you haue begonne. The wyse  
 dome of the Lozde our God leade you into al  
 truthe. Amen.

**Y**oure mooste faythfull and obeyssaunt  
 subiectes: the poore cōmones of the roy-  
 alme of Englande.